The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITTORIAL COMMENT.

Ministers as Financiers. Many get the notion that ministers, as a class are the poorest financiers to be found. The opposite is true. The very best financiers we know are ministers. That is to say, on less salary they will live better and meet more requirements than any other class. You may count on it as a rule that a minister will educate his children. He will wear good clothes himself, and see to it that his family does. He will have many of the conveniences and luxuries of life about him, all on an exceedingly small salary. Here is an illustration of a minister's financial tact, skill and ability, noted by the New York Christian Advocate that would be difficult to equal, much less surpass:

"The newspapers tell of a pastor in the United Brethren Church, in Cleveland, O., who has just celebrated his golden wedding anniversary. He has been in the ministry for forty-six years, and the highest annual salary that he has received is $600. Yet he has been able to give his six sons a college education and the four daughters have been trained in various forms of usefulness which would enable them to earn their own livelihood."

Dollars and Deeds. It is said that savings banks register the real wealth of a community more accurately than any other institution because they hold the earnings and savings of so many wage earners. This being true, New York State has greatly prospered the past year, there being 100,396 more open on June 30, 1910, than there were one year previous to that time, with deposits of $1,676,416,322, being a net increase for the year of $88,488,767. All of which is a blessing if New York's morals have improved with its money accumulations, a curse if they have not. For the real worth and weight in the world of any community is not its money but its morals, not its shining dollars, but its good deeds. A man's or a community's very best holdings is not its riches, but religion; not cash but character.

Steel Cars for Railways. A New York paper says "The New York—Chicago flyer on the Pennsylvania Railroad left the track at high speed last Sunday, and the steel cars stood the wrenching and crushing strain without the loss of a single life. The day of the wooden passenger coach is nearly run. It has been a day of wreck, fires and slaughter. The coming passenger coach will be practically indestructible." We trust that the practical optimism of our contemporary is justified in its forecast. Every road is straining to increase its speed. Results in transit of traffic and passengers are sought with diligence. This is well, for we live in a hustling and busy age. But our haste is making fearful waste as well. In the first three months of the present year 1,100 passengers were killed, and 21,232 injured, on the railways in the United States—more casualties than occur frequently in desperate war—and if steel cars can reduce this slaughter, then they are cheap at any price. May a gracious Providence hasten the day of the steel railway car.

A Converted Editor. Yes, some editors even, we are not saying how many, but some indeed are open to conviction and subject to a change of mind and heart. As a rule they may seem incorrigible and unchangeable, this for the reason that when one changes such a large circle finds it out and talks about it. But a real, genuine, live editor has become converted and has the courage to say so. We refer to Editor E. H. Howe of the Atchison |Kan). Globe, a man of high character, and influence in the business, social and literary world. Heretofore Editor Howe has opposed, with vigor and vehemence, the cause of prohibition, and the Globe was one of the worst enemies of the cause in Kansas. But in a recent issue the Globe speaks out in this frank fashion:

"We are almost ashmed because of our position on prohibition. For many years we honestly believed that prohibition was not an effective temperance measure. Since the saloons have been closed in Atchison we are halfway persuaded that there is something in prohibition. Some say there is no decrease in drunkenness. We know better. Chief Sullivan says there is undoubtedly less drunkenness than before the saloons were closed. The chief says a drunken man is so unusual now that he is regarded as a crazy man was formerly regarded.

"We have always preached it, but, somehow, we got a notion that prohibition was not an effective temperance measure. We are often wrong; and when we are we admit it."

THE NAMELESS FOLD.

O shepherd of the nameless fold,
The blessed church to be,
Our hearts with love and longing turn
To find their rest in thee.
Thy kingdom come! Its heavenly walls
Unseen around us rise,
And deep in loving human hearts
Its broad foundation lies.

From out our low, unloving state,
Our centuries of strife,
Thy hand, O Shepherd of the flock,
Is lifting us to life;
From all our old divided ways
And fruitless fields we turn
To Thy dear feet, the simple law
Of Christian love to learn.

O holy kingdom! happy fold!
O blessed Church to be!
Our hearts in love and worship turn
To find ourselves in thee;
Thy bounds are known to God alone,
For they are set above:
The length, the breadth, the height are one,
And measured in his love.

—Mary Artemisia Lathury.

—The Hague Palace of Peace, to the erection of which Mr. Carnegie gave $1,500,000, is to be finished in 1913. About two thousand men are employed on it. "A Palace of Peace," to which all nations may look, will be a silent invitation to the peoples of all the earth to "beat their swords into plow-shares, and their spears into pruning hooks" and to not "learn war any more." May the nations not only look, but hear and heed the invitation, should be the prayer of every devout heart.

FROM THE FIELD.

Burlington, N. C.

This is vacation month with us of the Burlington Christian Church. For some years the church has given the pastor a month's vacation

The Christian Endeavor Society will hold the midweek prayer meetings during the pastor's vacation

Rev. R. L. Williamson who has been assistant pastor since November, left last Tuesday, Aug. 9th., for Randolph County where he wil engage in protracted meeting work for some time, and then will go to Harrisonburg, Va., to attend the Virginia Valley Conference which meets at New Hope. We hope for him much success in his work.

We are planning to hold revival services early in September

At a meeting of the deacons, at the parsonage, Aug 5th., plans for improvement of the church building were discussed, including such items as additional Sunday-school rooms, pews and pipe organ.

P. H. Fleming.

Aug. 10, 1910.

Shady Grove.

Our revival meeting began here the 3rd Sunday in July and continued until the next Saturday. Bro. S. B.Klapp came to my assistance on Tuesday. The Lord gave us a splendid revival, there being five conversions and six additions to the church. This was our first meeting for this season, and in fact the first meeting since I received my license, and accepted a church as pastor. I am glad that God helped us so wonderfully in our meeting here, and am sure that He will continue his good blessings upon us.

We have a splendid crowd of young people as well as older ones here.

Will the brethren pray that the work here may continue to grow.

Ether.

Our meeting here began on the 5th Sunday in July and continued until Sunday night following. Revs. S. B. Klapp and J. R. Jordan assisted me here. Bro. Jordan is of the Baptist Church.

The Lord gave us a wonderful meeting, there being twenty-two conversions. On Thursday night the new Ether church was organizzed by Rev. S. B. Klapp, assisted by myself, with eighteen members.

Bro. Klapp left me on Friday morning, and Bro. Jordan on Saturday morning, thus leaving me Saturday and Sunday alone. But God wonderfully blessed us in every service, and on the last night He wonderfully poured out His blessings upon us and twelve were converted and thirteen were received into the church, making in all thirty-one who have joined our new Christian church here. Others will join later.

I have never found a better people anywhere than those at and around Ether. Will Sun readers please pray for our work here, that we may have continued success.

I am with Rev. S. B. Klapp in a meeting at Salem Chapel this week.

Yours in the work,

J. F. Morgan.

Rev. H. E. Rountree Accepts Call.

The Christian churches of Waverly, Spring Hill and Centerville have extended a unanimous call to Rev. H. E. Rountree for another year which has been accepted by Mr. Rountree.

This is the eighth call that has been tendered this popular pastor since taking charge of the pastorate here and speaks volumes for his ability and popularity.—Sussex Standard.

FROM HOME.

Many readers are during the hot weather of August, touring the the countries or country on vacation, at the mountain and sea-side hotels, breathing splendid air, drinking good water, eating with keen relish the best the markets give from the land and sea, prepared in the most healthful and modern style, strolling among the pebbles and shells of the seashore admiring the dash of the waves and thinking of the wonders of the ocean, then hundreds of miles away and thousands of feet above its level climbing the airy heights of some romantic scene, mingling and conversing with a few of the great, good and refined from the social circle, and others with them. looking for rest, health and a splendid time. They have little if any inclination to read a long uninteresting article because they are better entertained by their surroundings. Just a glance at the news from home, or a look for the names and whereabouts of interested ones is nearly all they care to see. It depends on the character of the individuals as to what he reads or wants to read.. Some of the elite, fashionable people from the different pursuits of life assembled at these places, many of them attired in the most costly and becoming way. But after all it is sometimes real hot business, entertaining and being entertained at these pleasure and restful resorts. Well packed trunks, with the best costume, are essential with many who have the time to stay and the means to spend. And it is well for them to properly spend some of their time and means in this way. Living in the upper realms of such high life is a great glad privilege to enjoy, and no one is to be envied who can enjoy these blessings. The change of place, a rest from work, care, and great responsibility is refreshing, besides the helpful scenery. the matchless views and enchanting landscapes enviting them to look and see the beautiful and wonderful works of God. These great privileges will be duly appreciated and properly used by the thoughtful. Such an opportunity it gives of forming the acquaintance of many fine people, of learninig more and more about others, and making ones self useful to others by a profitable interchange of thought, and by a pleasant and happy association. Our Father has well made great and wonderful things for our temporal enjoyment on earth, opened the ways in which to go, and given the means with which to provide for our maintenance. Learn to praise Him more, and the heart will desire and serve Him better and love Him more. Let those from home trust fully in Him. There are many reasons why they should. Let those at home be contented, patient and hopeful because He has beautiful and useful lessons for them to learn even there. Home, it means something. It affords rest, quiet, ease and a simple life. So natural at home,

J. T. Kitchen.

RELIGION IN STATE UNIVERSITIES

Should or should not a State university attempt to teach religion? To attempt to teach religion as such would require a professor of unusual poise and self control and broad out look. If this condition did not exist he could not teach religion without showing denominational bias. But it is a matter of fact that in some State universities religion is often taught with either a strong or insiduous negative. If, for instance, the Professor of Economics or the Professor of Sociology should teach what is called economic determinism, the question would arise whether that kind of instruction is not opposing any religious faith whatever. There must be freedom in scholarship, but can any one prove that it would be an infraction of freedom to insist that professors should have a faith in God as a Supreme Being? "Is not a teacher with this faith better for a State than one of equal scholarship without it?" asks a professor of natural science in a State university. A professor who allows himself to intimate by word, action or aspect a universal skepticism does not indicate breadth. Silence or speech is not the only alternative That

unconscious influence of which Bushnell wrote in passages that will never fall out of literature may pervade a whole institution and, like the extended tail of the comet, may not always be traced to is fountain head.—N. Y. Christian Advocate.

WHY GO TO COLLEGE?

It is a rare thing in this day of enlightenment that a man is found who opposes education as such, but there are some who question the necessity of College training. They insist on the special school, and they would begin specialization in the nursery. What is the need of four years in college if I am to return to the farm? asks the ambitious youth in the well appointed country home. In order to be the best farmer of which you are capable, and experience has clearly proved that there s no way so surely to be the best of which you are capable as by having yourself revealed to your self as you will in the process of a College education. The farmer is no longer an ignorant clod-hopper, but a man of broad sympathies ,of sound judgment, of liberal culture, who applies to the cultivation of the soil and the producing of crops the same high intelligence that achieves success in the other realms of human endeavor. Farming has become a profession and calls for trained mental powers. Only those who are thus equipped need hope for success in the next generation.

The same thing is true of the young man who hopes to enter one of the learned professions, as law, medicine, teaching, the ministry, the diplomatic service, or any of the various types of engineering. His experience will teach him later, if his observation and the counsel of his friends do not now, that it is a sad, irretrievable mistake to begin his professional training before he has laid a broad, deep, abiding foundation for the humane life, a foundation to be had in no other way than by a college education. I know two physicians, brothers, of equal native ability, one of whom had the foresight to pursue his College course to completion before going to study at the Medical College, but whose brother, being younger, chafed under what he regarded as the exacting grind of the College curriculum and so began his medical study after his Freshman year in College. The older brother is the leading physician in his city, a large city, too, and, while the younger man is a good physician, he is far second to his better trained brother.

Why then go to College? To make the most out of life; to be the best man, the noblest woman, of which you are capable. Surely this is reason enough to induce every worthy youth of both sexes to do his best, to leave no stone unturned, that he may attain that goal of educated manhood and womanhood a Coll ge diploma.

Those who would like to make the most of themselves and to improve their station in life would do well to write for information as to how they can do it to W. A. Harper, Dean,
Elon College, N. C.

A PRAYER FOR TEACHERS.

We implore thy blessings, O God, on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are coworkers with Thee, Thou great teacher of humanity, and that Thou hast charged them with the duty of bringing forth from the budding life of the young the mysterious stores of character and ability which Thou hast hidden in them Teach them to reverence the young lives, clean and plastic, which have newly come from Thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with thy patience and tranquillity, with a great fatherly and motherly love for the young, and with special tendernses for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart.

We bless Thee for the free and noble spirit that is breathing with the quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. But grant that a higher obedience and self-restraint may grow in the new atmosphere of freedom. We remember with gratitude to Thee the Godly teachers of our own youth who won our hearts to higher purposes by the sacred contagion of their life. May the strength and beauty of Christ-like service still be plainly wrought in the lives of their successors that our children may not want for strong models of devout manhood on whom their characters can be molded.

Do Thou reward Thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do Thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it.—Walter Rauschenbusch, in The Congregationalist.

THE ELON SPIRIT.

Visitors to the College are impressed forcibly by what they are pleased to call "the Elon Spirit." That there is such a spirit descending year by year with subtle influence, strong and mastering and molding, there can be no doubt on the part of the casual observer. No one can fail to feel it and no student can live long under its impelling influence without imbibing it. It is the spirit of fair play, of decency in all things, of moderation and temperance, of mutual helpfulness and human brotherliness, of equality and fraternity and manliness, of emulation in right doing, of respect for the rights and attention to the obligations of College mates, of deep and vital piety, of consecrated religious and Christian character. There is a lack of rowdyism, of boisterousness, of bullying, of hazing and all forms of fun making at the expense of another. Elon students, obedient to the institution's spirit, are as one great family. Such an atmosphere, pulsing with such a spirit, would seem to be an ideal conlition for the unfolding of young life and the budding into fruition of manhood and womanhood.

Those who would like to live out their days of life-preparation in such an atmosphere will do well to write for catalogue and other information to
W. A. Harper, Dean,

GEMS OF THOUGHT.

He lives long that lives well, and time misspent is not lived, but lost.—Fuller

A good book is the precious lifeblood of a master spirit embalmed and treasured up on the purpose to a life beyond life.—Ibid.

Go take that task of yours which you have been hesitating before and shirking and walking around, and on this very day lift it up and do it.—Phillips Brooks.

The twelfth chapter of Romans is the greatest in the Bible for every day living. If lived up to, in five years it would double the value of every acre in the country.—Baptist Standard.

Never lose an opportunity of seeing it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness; and drink it simply and earnestly with all your eyes. It is a charmed draught, a cup of blessing.—Charles Kingsley.

NOTES AND PERSONALS.

—Rev. T. E. White and wife, missionaries to Porto Rico, are now at home, Moncure, N .C., R. F. D. No. 2. We regret to learn that both Bro. and Sister White have been in feeble health. Rev. and Mrs. W. C. McCloud who have been teaching in Porto Rico are in Salinas carrying on the work which the the Whites left. Bro. McCloud, like Bro. White, is an Elon College graduate and has many friends in the Sun family.

—It was the editor's good fortune to hear Rev. C. H. Rowland in a series of revival sermons at Pleasant Grove, Halifax Co., Va., last week. Bro. Rowland was persuasive, eloquent and powerful. He carries his soul into his work and the great congregations were thrilled and edified by his gospel messages. He not only won the hearts of his hearers, he taught them in things spiritual and helped them to higher planes of thought and activity. The church was wonderfully blessed and built up, there were about forty confessions, and thirty united with the church at the close of the meeting.

—The Christian Missionary for August has this cheering word about our Porto Rican work:

"Within the month we have been able to do something for the Mission in Porto Rico. Lots have been secured in Santa Isabel and Ponce on which we must proceed to erect churches. The question of purchasing building sites has been hanging fire for some time; but advantageous offers were made us, and the Foreign Missionary Secretary sent instructions to buy. This will give a great impetus to the whole Porto Rican Mission and the brethren will be induced to redouble their efforts. Great advantage will come from the permanency which a seat of work owned and controlled for the Mission will afford. Then the large item of rents will be reduced. We have already paid rents enough to build a building in almost every important point which we occuupy on the island. Let us all rejoice at the possibility of inaugurating a new policy."

—Rev. F. T. Banks, formerly of Wake Co., N. C., and a graduate of Elon College, is assistant secretary of the Y. M. C. A. at Montgomery, Ala., and is meeting with continued success in his good work there, having very largely increased the membership of the Association since beginning his secretaryship there. Rudyard Kipling says in one of his books that there is hope of a young man's returning to England for final settlement provided he does not find a wife and marry in India. In that case India is more apt to hold him. By that standard, Alabama will keep Bro. Banks who has married a splendid wife in Montgomery and on August 3d a daughter, Oneida Josephine, came to gladden his home and tie his heart to the place of his adoption. Wherefore North Carolina loses a good man, an earnest Christian worker, and Alabama is the winner.

NORFOLK LETTER.

Rev. C. C. Ryan, of Ansonia, Ohio, held a series of meetings at Berea, Norfolk Co., last week for Rev. J. W. Harrell. A good meeting is reported with some twenty or twenty-five conversions.

Rev. McD. Howsare of the Temple is on his vacation. Left Saturday night for Waverly where he will assist Rev. H. E. Rountree in a series of meetings. From there he will go to his old home in Pennsylvania to visit his parents and take a rest for some days.

Bro. Ryan preached for his old charge at the Temple in the absence of the pastor and was greeted by good congregations, both morning and night. He put in a strenuous day. At the Sunday school christened an infant, at the morning service had one conversion; in the afternoon preached a funeral sermon, and also at Rosemont in the afternoon he preached, and one conversion is reported from there. At night at the Temple again he preached to a large crowd and christened another infant. His Norfolk friends say that Ohio seems to agree with him, or he is not working much, as he has gained about 20 pounds since going back there.

The Third Church had another good day. Bro. Hanson preached one of his best sermons at the morning service; and at night, to a congregation the largest we have yet had, almost filling the church, he preached a strong sermon on Christian citizenship. Each of the daily papers has given considerable space to reporting it.

J. W. Manning.

PONCE, PORTO RICO.

It has been ten years since the first missionary rally of the Christian Temple, Norfolk, Va. How well I remember that day! I believe the work done then has told for Christ's kingdom on earth.

"Missions" was the theme of the day, and there was special music, which meant much to at least one who joined in the singing. I recall a quartet, "God Lives," sung by Prof. J Wilkins, Mr. S. T. Hodges, Mrs Eva Etheredge Lewis, and myself, the words of which have come to me many times during the nine and a half years in Porto Rico. Sung again recently as a solo in a service held in English here in Ponce, it seemed to have a sweeter, fuller meaning even than on that day ten years ago. God wonderfully blessed that day, and has continued to bless since then. My prayer as I write is that hearts may realize the blessed privilege of giving, even though the gift may appear insignificant.

In the April number of the "Christian Missionary," Mrs. Susie V. Fry writes how the price of one woman's jewelry (twenty-two dollars) paid for the music lessons of Japanese Christian girls. And who can measure the value of music when used by Jesus?

Remember the loaves and fishes in Christ's hands, how they increase. It is our duty to give what we can, and leave the increase to Him. I enjoyed very much teaching my class of girls the lesson of the loaves and fishes used by Christ. I urged each one to look in her "basket," and see what she had there to offer Christ, and then yield it to Him to use for His glory. So I urge all who read this to look in your "baskets." Do you find a few spare moments? Then spend them in prayer for the work and the workers. Is it influence that you find? Then use it to convince those who think missions unnecessary, use it that they may realize the cause is a duty and a blessed privilege. If it is money you find, then give it with a glad, willing heart, and it will be an acceptable gift to the Master. Giving to the missionary cause does not always mean giving small or large sums of money, but to give your influence, thought, prayers, and sympathy to those who work.

You in the homeland have no idea how much a direct message even occasionally, means to those who are cut off from so many things that at one time were held dear. I have thought many times when the weeks would pass without any personal message to me from friend or relative in the States, "Well, if they will not write, I will not write either." But not long ago, I learned a lesson from a dear friend who lives here in Ponce, one with whom I was very intimate several years ago, but whom I do not see often now, owing to unfavorable circumstances. She wrote me this message on the back of a beautiful post card: "The shortness of life has been so impressed upon me lately that I have de-

termined to do little acts of kindness day by day in His name. I long so much for the old time visits we used to have, but they never seem possible any more. My roses are blooming abundantly these days, hence I pass some on to you." And with the message, came a bunch of lovely roses. I think I needed the lesson, and am thankful for it. I have decided not to wait so long in answering letters or writing to friends. They shall know that I care, whether they write or not.

Life is too short to lose a single opportunity for service for the Master. There is always some hungry heart that can be cheered if only we will look for it, and be willing to do as Jesus did. It is surprising how many we may find who are willing to be helped. A few nights ago, an old woman who came to our home on an errand, began to talk about Halley's Comet and the awful fear so many had of it. After trying to explain to her the impossibility of harm coming to us thro the comet, I turned the conversation to God's protecting care and love for us. She listened attentively, and I got my Testament, and read a few passages of the Scripture to her. She looked surprised as I read John 3: 16, and could hardly believe it is Christ who saves us, and that He suffered for us. She had always been taught it was Mary, the mother of Jesus, who saves us, and that we must pray to her because she has much influence in heaven, as she is the Queen of heaven and because a woman's heart is always more easily reached than a man's. The thought of Christ's love always touches the hearts of these people.

There is a young girl of eighteen who has attended Protestant services for several years. She is an orphan, and lives with an aunt who, with other relatives, opposed her, and tried to keep her from the services; but she told them she would go, and she finally joined my Sunday-School class. During the Union meetings held in April, she was converted, and is showing that there is a change in her heart. She earns a living by sewing and drawn work, and has bought for herself a Testament and a hymn book. She tells me she reads the Testament each day. When I was talking to her once about the change Jesus can make in a person's heart, she said:

"Yes, I had a quarrel with a friend of mine, and we stopped speaking to each other; but I did not feel satisfied about it, and so yesterday I went to her and told her of my conversion, and asked to be friends again." She attends regularly now, and is working among her girl friends who have never attended any service. Last Sunday, one came. She, with several others, will be baptized June 5th.

As the work moves on in spite of the discouragements, we have many things to encourage us. We have learned that all theories are not practical, that a missionary must seek wisdom daily from on high. He also needs much patience, because all do not remain true and firm in the faith after conversion; it is then the evil one works harder than ever to shake their feeble faith. At times, we are inclined to be greatly discouraged, and feel our work is all in vain. But we find in Moses a good example. He never could have had so much patience with the children of Israel those forty years in the wilderness if it had not been for his firm hold on God. There, we know, lies the secret of our success, if we have any success at all. God is helping and teaching us, and we have learned many precious lessons during these nine and a half years in Porto Rico.

We now have seventeen preaching-points, five organized churches, eight Sunday Schools. The total membership of the churches is one hundred and eighty-seven. One of our greatest encouragements at present is that we expect soon to buy the lot in Ponce for a church building, and I cannoot help believing that church will be built next year. Then can you imagine how we shall rejoice? I believe you realize how inconvenient our present quarters are, just how much the noise of the street disturbs the services, and how very close and warm it is during the hot dry season, and how cramped for our S. S. classes.

We wish to thank all who have a part in this Porto Rican work, be it prayers, money, or influence. Perhaps there may be some one reading this whom the Lord would have give himself. Look deep in your hearts and ask Him what he would have you give. Then may God bless abundantly the gift and the giver.

Yours in Christian love,

Eva Olyn Barrett.

Ponce, Porto Rico.

THE RESULTS OF SANITARY SCIENCE.

The thunder of artillery, the battle clouds, the ghastly wounds, the crimson-sod, and the cries and shrieks of agony make a picture that focuses and holds the attention paralyzed with horror. On the other hand, the quiet, unobserved laboratory worker, as he wrestles day in and night out with the forces of nature for the knowledge that is power, attracts no common attention, until the general educational effect of time brings the masses abreast of the advanced position long since occupied by their, then, unknown leader.

The leader with battle background creates a profound impression; the leader with scientific acumen passes unnoticed, but leaves an impression as lasting as the truth of which his life became a part. Napoleon is an example of the first, Pasteur of the second. In 1906 a well-known Paris newspaper made a poll of the French people and Pasteur was voted the greatest Frenchman that ever lived. Such was not the popular estimate of Pasteur during his lifetime or immediately after his death.

Yellow fever, as has been said already, is a conquered disease. From 1850 to 1900 the city of Havana alone averaged 750 deaths a year from this disease. Since the discovery of Lazear and Carroll and the application of this discovery there has been an average of not over 4 deaths per year from this disease in Havana. Vera Cruz Province, Mexico, in fifty years, has not had a single case of the disease in the last four years. that had never been free of the disease And, as in Havana and in Vera Cruz, so everywhere else that the very simple remedy for the prevention of this disease has been applied, it has disappeared.

Malaria is another disease that has yielded to man just in proportion to the educational effort directed against this disease. In Italy, one of the most malarious countries in the world, with a very general educational campaign against malaria, there has been in the last 8 years a 75 per cent reduction in the malarial death rate. The average annual death rate from malaria before this campaign was 16,000; it is now 4,000; 12,000 lives are saved each year.

A large number of cities and malarious provinces in other countries have, to varying degrees of effectiveness, adopted anti-malarial measures with results ranging from a thirty-three per cent to an eighty per cent reduction in their malarial death rate. In Ismalia, a town of eight thousand, and in Port Swettingham and Klang, a town of 6,000, where malaria affected about 50 per cent of the population and was evidently sapping the life—physical and industrial—out of these places a vigorous anti malarial campaign has completely exterminated the disease.—Bulletin N. C. Statte Board of Health.

THE FRUITFUL LIFE.

"He that abideth in me and I in him, the same bringeth forth much fruit." Thus fruitfulness, and evangelism, missions, giving, is the true mark of discipleship. The story of Christianity is the story of the fruitful life. It is our duty and privilege in most instances to give the children the first ideas of the Heavenly Father, and to tell them of his great love and goodness and care for them.

Children of very tender age may be religious, will be so if properly trained, but their religion must necessarily correspond to child nature. "When I was a child," says Paul, "I spake as a child, I understood as a child, I thought as a child." The religion of childhood is a religion of sweet reverence and morning brightness, and we cannot without violence to nature, replace it with the religion of maturer years. Childhood is the largest gateway into the Christian life, and Christian nurture is the one and most powerful of all God's agencies for leading the children into the fruitful life.

I like the idea advanced that children should be taught to be religious and know no difference. The young life is brilliant with hope and praise to God. We make a serious mistake when we attempt to impose upon children forms of thought and types of religious experience that belong only to mature life.

I have read somewhere the story of a visit to a home by a woman noted for her deep piety. In this home was a little girl who had heard the sweet old gospel story and who had her own thoughts about the blessed Christ. Because her mother had told her what an earnest Christian her old friend was, this little maiden awaited her coming with joyous anticipation. For of course such an earnest Christian would be like Jesus, and that meant being just the bright, joyous, sympathetic woman that a little girl would love; but imagine the disappointment when the visitor turned out to be a solemn, hard-faced creature whose voice frightened her and whose frigid manner made her feel uncomfortable. When the visitor departed the child felt at ease once again, but it was a long time before she ceased to puzzle herself trying to understand why such an earnest Christian was so unlike the tender loving Christ who took little children in his arms and blessed them There is no wonder that so many young lives are kept out of the kingdom. Children and older people as well will naturally and instinctively turn away from one whose presence tends to make them doubt the worth of life and the reality of beauty, and it is right they should. If we go through life with every trace of joy and happiness removed from the countenance, and in its place a frown, the sinner will naturally say, "If that is religion I don't want it." How often we use the quotation, "Charity should begin at home." I like the idea very much, but I fear it is quoted too much before the children in the home, without an explanation, causing them to be selfish and with very few exceptions they try to keep it there. Why not change the thought to "Religion should begin at home," and then practice it before the children. The effect will be wonderful, and when the children find the parents practicing the religion of the Lord Jesus Christ in the home, their first impulse will be to tell it to their playmates and companions and explain to them the reason their home is so happy. The invisible Christ is the unseen guest in every home, the quiet listener to all our conversations, the sympathetic sharer in all our experiences, the silent partner in all our transactions. Christ points to the child in the midst of the home. "A litle child shall lead them," is the history of many a home. Parents live for their children when they teach them that the highest meaning of life is not accumulation or achievement, but character. We teach the supremacy of character by our choice of the kingdom of God and his righteousness. We begin to live the unselfish life and fruitful life when we live for the children. Then for them we learn all we can, become all we can, and then use all we can for their uplift. What we do with the child now determines their future and ours as a family, a State, and a church. It is the awakening period when youth is most susceptible to good teaching or bad influences. It is the awakening of a soul.

The Frutiful Life a Life of Prayer.

Our Lord's encouragement to His disciples to pray is based upon one great fundamental fact—the fact of the divine fatherhood. "When we pray, say, Our Father," because God is Father, He will hear and heed the cry of His children. "If ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" This simple appeal satisfies us as nothing else can. The Lord's prayer s a model for all prayer. It is the call of the child to the Father. All that is contained in the relationship appeals to our faith. The first petitions are for spiritual things, and He would have us ask for great things. "Ask the great things, and the little things will be added to you; ask the heavenly things and the earthly things will be added to you." Jesus was a man of prayer. At His baptism he prayed and the Holy Spirit descended upon him. Before choosing the twelve apostles, he spent the whole night in prayer, while He was praying he was transfigured, and in Gethsemane he poured out his soul to the Father. Such was the manner and power of his prayer that His disciples felt that they did not know how to pray. Prayer is not only a petition but praise and communion as well. To know the Father we must commune with Him often, for He alone is worthy of the supreme adoration, reverence, trust and love of a human soul.

If earthly parents know how to give good gifts unto their children, how much more does God know how and what to give! If we could once come to see all the force of this relation between us and our heavenly Father, what a joy would prayer become, and how full of rest would be the soul that lays its head on its father's breast. For the ideals that lead us onward, the hope that inspires us, the faith that comforts us in our sorrows and strengthens us for our duties and conflicts. Lord, teach us how to pray.

The Fruitful Life a Life of Cheerfulness.

To my mind there is no more sacred duty than that of helping others to be happy. The duty of cheerfulness is the duty of every Christian, for we cannot give that which we do not possess. In that delightful little book, "The Pleasures of Life," our attention is called to the joy of living. A joyless life cannot be a healthful, growing, useful life. As light and heat are essential to the development of a plant, so joy is essential to the development of the human soul. God in His all-wise providence has given us the beauties of nature, art and literature, science, love, memory and hope to awaken joy in our hearts. And if we fail to appreciate them, it is because our souls have become diseased and impoverished. There are times of course when because of bodily ailments or troubles, we feel gloomy and depressed, but even then we should not let our feelings control us altogether. We can will to be cheerful, and help ourselves to be so by prayer and by looking resolutely on the bright side and thinking of things that tend to banish sadness. We can compel onrselves to smile and to speak cheerfully whether we feel like doing so or not. The man who persistently smiles in the face of trouble will find his spirit changing to match his countenance. This should not only be practiced

when the eye of the stranger is upon us, but it should be practiced where it will accomplish the most good for God and humanity—in the home. In the early morning hours we often feel the burdens and cares of the day that is to follow. In imagination the battle is fought before we reach the enemy. Many a man has risen in the morning with the feeling that the day is to be one of great joy or trial and the trials come before he goes to them.

The Fruitful Life a Life of Service.

"It is our duty to illumine the world with beauty and glory and good works" so that men may see and realize how sincere and loyal we are, and from our example learn also to glorify God. The fruitful servant does not seek worldly glory, but with a heart filled with love for the Master and yearning with a passion to win souls, he is ready if need be to lay everything on the altar of service. The dominant purpose of our lives must not be to please men but to please God. Our Lord needs for his work men of stalwart srength, men of influence, men of prayer, men willing to battle against sin and if need be die rather than forsake the army of the Lord. Let us go forward in His name letting our every expression of thought have the force of a consecrated Christian, admonishing men and women to lead nobler and more Christlike lives. Let us remember if we are the professed followers of Jesus Christ the world is to se Him through us; it may not read the Bible much but it is reading us every day of our lives. What is the picture it sees? Are we ever found in places where Jesus Christ is not honored or are we merely living on the negative of usefulness? Jesus' parables teach that the sin of all sins is not doing. Read the parable of the man of the buried talent, and see what his sin was. Read the parable of the barren fig tree, and the lesson taught is that uselessness is the curse of God. Read the parable of the foolish virgins, and see that neglect was their irretrievable mistake. Read the parable of the lost Dives, "in torment lifting up his eyes," and you will see that he is not charged with doing a single thing that sent him there. By implication he is charged along with his five brethern, of "neglecting Moses and the prophets," charged with not heeding the teachings of his Bible. Read the parable of the swept and empty room, sometimes called the parable of the vacuum, into which the evil ones returned, and see if it is not to show the danger of the idle, empty, aimless life of one who professes to have been saved. Then lastly read the parable of the last judgment scene, and see how the judge on His throne does not deign to notice sins of commission, but says in every instance, "Inasmuch as ye did it not." The parables warn us to use our powers lest they become dulled by misuse. I think it is a true saying—"If we want a field of labor, we can find it anywhere;" also, "If we know Christ inwardly we will speak for him outwardly." Have you heard the story of the little girl who went to church alone one Sabbath morning and as she walked up the aisle the choir was singing "Jesus is calling to-day." When she went to her home her mother asked, 'Was everyone at church today?' The little girl replied, "Yes, everybody but Jesus and he was calling today.' The mother asked for an explanation and she said when she went into the church everybody was singing—"Jesus is calling today." Do we always have Christ in our service, or do we worship without feeling and knowing he is near, and how do we receive Him? The true way to receive Christ is to receive into our hearts, for His sake, those who need our sympathy and help. We sometimes shut our eyes to good that might be done because it would make us unpopular or bring us into trouble. To decline an opportunity to help or to bless because of consequences to us is to be untrue to the spirit and command of our Lord. Jesus did not refuse to do good because he was afraid his acts would be misinterpreted, but when an opportunity to do good presented itself He did it fearlessly. I believe the trouble with the most of us is fear; but why should we fear? for Christ has promised to help us over the stony places. Christ says, "I will make you fishers of men," not of salaries, or easy places or fame or social enjoyment or elevation. To win a soul for Christ is a greater achievement than to win a battle or conquer a kingdom.

The Fruitful Life a Consistent Life.

To live the consistent life we must live daily, hourly, constantly for Christ always feeling His divine presence, and showing to the world about us how sweet it is to live with Christ in our lives forgetting self in striving to help others, and yet not doing this for the praise we might receive from our friends, but rather through the Christ love that dwells in us for our neighbor, with the thought ever before us, "It is God's will." We should study His Word daily, for surely we cannot live as true Christians and enjoy fellowship with Christ unless we read and study carefully his holy Word. How much sweetness of the Christian life do we lose if we neglect this great privilege. This is the key to prayer where God bends a listening ear to hear the words of the heart, for if our prayer is not from the heart it is but empty words, and had better be left unspoken. But to commune with Him often and to live as He tells us, is to grow in grace and in the knowledge of our Lord and Master, Jesus Christ. We should ever be ready to speak a word for the Master. There is a song I have heard called, "Never say no to Jesus," and yet how often do we say no to Him! I fear it would surprise us if we should note how often we do it. Are there not times when we hesitate and wait for a better opportunity, perhaps, and soon awake to the fact that another golden opportunity has slipped from us? Has some one done us an injustice or spoken ill of us, do we hold malice? Is it not our duty as Christians to go and have the matter settled? forgiving that we might be forgiven.

Christian, is there some one living in the same house with you to whom you do not speak? or perhaps you look daily across the table upon which you have asked God's blessing into the face of a brother or sister or friend, whose friendship you once valued, but now will not even deign a nod of the head. Can that be an example? Even tho' they may be in the wrong, how could we expect a sinner to see anything in our lives for which he would be willing to make the change. So let us live a sweet and beautiful life that others may see that we have been with Christ and have learned of Him. Do we attend places of amusement or even places that might be of interest to us, and yet knowing all the time that Christ cannot go with us? Surely it is not safe for us to go where He cannot go. Do you find pleasure in attending the theatre? It is sad to note how many professing Christians will give two dollars for a theatre ticket, and wouldn't think of putting twenty-five cents into the collection plate. If we pass over the harm it might do us personally in attending the theatre, my friend, would you want a brother or sister of yours to go upon the stage for a living? You say no at once. Well, in attending such places, are you not encouraging another brother or sister, it might be, in that living? Are we living up to the golden rule? Are we doing by others as we would have them do by us? Then there is the dancing hall, the card table, the open saloon, the club rooms (which often have as bad an influence

Continued on page 10.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

REVERSING THE WORLD ORDER.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28 (Golden text for Sunday, Aug. 21).

It is the way of the world to desire and seek after exaltation. Jesus the Christ desired and sought after humility. The world way is to seek prestige, place, power. The Christ reversed that order and sought after service, privacy, purity. Men seek fame; Christ sought secrecy, obscurity, humble station. (Again and again when He had wrought a wonder, the injunction was "See thou tell no man"). Men seek to be masters; Christ sought to be a servant, and in fact, made Himself servant of all. Men seek to be rulers; Christ sought to be obedient, and to keep Himself in subjection. Men seek their own; Christ sought to give Himself to others.

And Christ sought the better and happier way. The happiest people are not those who are served most, but those who do the most service. No one can be happy who does not render service to others. Dr. W. C. Gordon told the stry of a king whose only son was supplied with all the abundance, luxuries, pleasures and indulgences that royalty and riches could afford. Still the boy was discontented, disagreeable and unhappy. Then a magician came to court who offered to sell for a price a secret to the boy that would make him happy. The king was anxious that his boy have the secret and so paid the price. Here was the secret the magician gave the king's son: "Do a kindness to someone every day." And the young prince, having the wisdom to put the secret into practice, became the happiest boy in the kingdom.

He is the happiest man, she is the happiest woman, who render the best and most service. The reason why there are so many miserable souls in the world is beccause there are so many people thinking of self—seeking self preferment self aggrandizement, self promotion, Christ's way is the best and the happiest way. "Whosoever will be chief among you let him be your servant."

There were none too low, poor, wretched for Christ to serve. Remember that He who is yet to be crowned King of kings and Lord of lords gave heed to beggars, heard and heeded the cry of the hungry, lifted the lowly and exalted the outcast. He was the sinner's friend and dared to give His life to ransom the wretched and the ruined.

"ALONE WITH THE ETERNAL."

That is wonderful testimony that comes as touching the secret of success in the life of Dr. Alexander Maclaren who not long since closed one of the most marvelous careers as a minister known to our age, and went to his reward. His sermons for more than half a century, from the same pulpit,, edified thousands, and his books of wondrous weight, in illuminating scripture texts, have helped millions to a clearer understanding of the Word of truth. Asked once to what he attributed, most of all, his success, the great preacher said that while he had not attained success, he "owed all that he was in himself and in his ministry to the habit, never broken, of spending one hour of the 'day alone with the Eternal.'" During that hour the great Bible scholar and teacher would sit, says his assistant who was sometimes allowed to be present, "with his big Bible on his knees sometimes reading its pages, more frequently his hand over his face. During that hour no word passed between us and he did not allow himself to read even the Bible for texts, or as a student. He read it as a child would read a letter from an absent father; as a loving heart would drink in again the messages from a loved one far away."

Alone with the Eternal. That is a secret. We breathe too much of the meagerness and the smallness of things. Our souls are too much distraught with sundry and sordid events, issues and frivolities. No wonder that our souls shrink, shrivel and suffer. We contract them by our own conduct and habits. We never give them outlet, reach and range. We confine them all the while to bounds that are too narrow. "Alone with the Eternal" one hour each day. No wonder Maclaren's soul enlarged itself and grew rich and ripe and ready and full.

ELON'S OPENING SEPTEMBER SEVENTH.

I am glad to learn through the Dean, Prof. W. A. Harper, that the prospects are bright for a splendid opening at Elon September 7th, and I am writing to ask that everyone who feels an interest in the institution "lend a hand" in seeing that these prospects materialize. It is often the case that final decision about going off to school are not made until a week or two before the opening, and a few words of encouragement now on the part of old students, pastors and other friends may result in turning many young men and women to Elon this year; and so you may show your loyalty to the College, and, at the same time, help these young people to make the decision that will mean so much to them in their future lives.

If you have had the benefit of a College education yourself, you know what it has meant to you, and you should do what you can to bring others into its benefits and pleasures. If you have been denied the privilege of going to College, you know something of the limitations that you have been subject to; and hence you are in the position to help your young friend by urging him to go to College, if at all possible, and so fit himself the better to meet the sharp competitions of life, and to be the greatest possible service to his fellowmen in whatever sphere his lot may be cast.

I trust that all our old students have spent a pleasant and profitable vacation, and that we may meet an unusually large percentage of them again at the opening. Try to reach Elon September 6th, bring your friend with you and help the new students to start off pleasantly with their work.

While I have not regained my usual strength yet, my improvement is encouraging, and I think I shall ready for my regular regular work, after a few more weeks of partial rest. I hope to be able to take up a part of my work again by the opening of the College; but, under the advice of physicians, I shall try to "take it moderately" for awhile at least, with the hope of being able to do all the more later.

The College needs your co-operation now. If you are a member of the Christian Church, it is entitled to it, and you as a loyal member, will, I am sure, render it whatever service you can.

Why not open with 200 students? The answer is with those who should be our friends.

E. L. Moffitt

A WORD OF APPRECIATION.

I wish to express to my friends my grateful appreciation of their many acts of kindness, and for every evidence of sympathetic interest which they manifested for me during my recent illness. I feel but for their prayers and the blessings of a kind Heavenly Father, even the skill of the best physicians and surgeons could not have saved my life.

I am also thankful to the Dean, Professor W. A. Harper, for the most efficient service which he has rendered to me and to the institution ever since I was taken sick about the middle of April. And to the members of the Faculty for their hearty and cheerful cooperation in all things that tend to the promotion of the interests of the institution for whose success they have labored and sacrificed.

The Board of Trustees of the College were very kind and generous in granting me a leave-of-absence from my work until my health and strength should be sufficiently restored as to enable me to take it up again, for which consideration I am deeply grateful.

The recollection of all these evidences of friendship and of kindly consideration will ever be a source of great pleasure to me.

Cordially yours,

E. L. Moffitt.

Aug. 13, 1910.

ELON COLLEGE NOTES.

Mrs. Maria L. Pretlow, who has served as College preeptress, having charge of the young ladies in the west dormitory, for the past two years, has resigned her position on account of failing health. The college is very fortunate in seeuring the services of Mrs. Rosa J. Machen to fill this responsible position. Mrs. Machen now lives at Moback, Matthews county, Virginia, but she is a North Carolinian by birth, a native of Warren county and the daughter of Colonel Haskins. She is eminently qualified by temperament, experience and training for this responsible position. Mrs. Maehen is not a stranger at Elon, for last year she was the housekeeper in this same dormitory.

The making of Mrs. Machen College Preceptress left the position of housekeeper open. This place has been filled by the election of Mrs. Florence Peace, of Creedmoor, N. C., to the position. Mrs. Peace is the daughter of Rev. M. L. Winston, a minister of the Christian Church, and prominently conneeted throughout the State. She has filled the position before and well, resigning to take up simular work elsewhere. Her return to Elon is a source of congratulation to the institution's friends and patrons.

The office force was as busy as usual last week writing letters and mailing the College publications to prospective students. The representatives in the field continued to press the claims of the College and so did its friends in the ministry and the laity. Our friends were never more loyal and devoted. The good work goes on all along the line.

President Moffitt last week went bass fishing to Charlestown, W. Va. He says he has attained his usual weight, but lacks his accustomed powers of steady application.

The Farmers' Institute held here last Thursday was largely attended, but was enthusiastic and thoroughly practic: A Womans' Institute was also held in connection with it. Steps were taken by the appointment of a permanent local committee to make these institutes here annual affairs.

Dr. and Mrs. D. A. Long, Mr. and Mrs. J. E Long,, Mr Joseph Long, of Graham, came up to the Farmers' Institute in Dr. Long's new automobile. Captain W. H. Turrentine and Dr. P. H. Fleming of Burlington, and Mr. J. H. Clendenin, of Graham, were also in attendance.

Dr. and Mrs Morrow and daughters, Burlington, visited here Sunday.

Mrs. W. A. Harper went to Selma last week to meet little Miss Dorothy Harrell, who was on her way with her parents from Florida. Mr. and Mrs. Harrell and their son, Mr. W. F. Harrell, an old Elonite, kept on to Washington and New York for a few weeks' outing. Mrs. Harper and Dorothy spent three days visiting friends in Kenly, returning to the College Saturday night.

Mr. M. A. Atkinson, Mr. M. A. Reitzel and family, Mr. Albert Kernodle and family were among our people who went to Norfolk on the excursion last Wednesday night.

Rev. C. H. Rowland assisted Dr. Atkinson in a glorious meeting at Pleasant Grove Church last week, there being 40 professions and 30 accessions. This week he is assisting Dr. Atkinson at Wentworth. We were glad to shake hands with our genial brother here last Saturday.

Announcement reached here Thursday of last week of the marriage on that day of Mr. James Ralph McCauley to Miss Bessie Arnette Locker. Mr. McCauley took his college work here and followed it with a business course in Richmond, upon the completion of which he was appointed stenographer of the Virginia Medical College of that city, which position he has since filled with credit and growing confidence. He and his fair bride came here Friday afternoon, took supper with Aunt Helen Winborne, spent the night with Mrs. Sam. Tate, leaving Saturday morning for a visit to Mr. McCauley's people in the northern part of the county. They will be at home after September first at 613 East Leigh St., Richmond, Va.

Mr. Henry F. Edgerton, Kenly, N. C., was a pleasant visitor to our town and community last Saturday and Sunday. Mr. Edgerton is a leading layman of the Methodist Church, but deeply interested in Elon.

Mr. C. R. Heath, foreman on the deep well job, has moved his family here. He expects to make this home permanently. The well is not going down so fast as had been hoped, the rock is adamantine in its hardness and there is much water in the well.

The August number of the College Bulletin, known as the Opening Number, has been issued and was last week mailed to more than a thousand addresses. Those wishing a copy can have the same, while they last, by addressing a postal card to the undersigned.

Miss Maggie Hall and Mrs. Ernest Sellars and son, William, of Burlington, visited Dr. Watson's family Thursday.

Mrs. W. C. Thaxton, Durham, N. C., is spending a few days at Mrs. Clendennin's boarding house recuperating.

Miss Cora Lawson, Leaksville, N. C., is visiting at Rev. J. W. Patton's home at this writing. W. A. Harper.

—"Dey says she's got r'ligion," remarked Aunt Dinah doubtfully of a certain camp meeting convert. "Ef she has, she's took it mighty light; it don't hinder her goin' on jes' de same as ebber, an' nobody needn't be 'fraid ob ketchin' it from her." Alas! this seems the kind of religion possessed by many people. They never communicate it to others.—Minnie K. Hoffman, in Forward.

—Rev. Henry Crampton changes his address from Erie, Pa., to Lebanon, Indiana. Bro. Crampton takes charge of our union church at Lebanon Sept. 1st, and is succeeded at Erie by Rev. W. A. Leonard, of Woodstock, Vermont.

—Gypsy Smith's son, Rev. Albany R. Smith, is an evangelist of power and influence, and is now associated with Rev. Geo. R. Stair, one of Dr. Chapman's most efficient helpers last year.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S PAGE.

The Band of Cousins.

Jas. L. Foster, Supt., Elon College.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. 19: 17.

Amount brought forward .. $1,468.55

Dues.

Annie Pearl Way ..... $ .10
Carl Lynn Schobey ..... .10
Charles E. Newman, Jr. .. .10
Hannah Clare Newman .... .10
Blannie Franks ..... .10
Bettie Franks ..... .10
Dwight Franks ..... .10
Norma Franks ..... .10
Numa Franks ..... .10

Monthly S. S. Offering.

Catawba Springs, N. C. .. 2.56
Greensboro, N. C., 4 mo. . 4.19
Suffolk, Va. 16.19

Special Offering.

Mrs. Bettie Cates 6.00
Amt., 30th week, ... 29.84
Total, ... $1,498.39

My Dear Children:

A gentle rain has given new life to all vegetable growth around the Orphanage (even the weeds) and we are happy over the prospect of corn. Wheat enough for half year's supply of flour and now corn growing nicely—this is indeed encouraging!

Our boys and girls enjoyed the S. S. picnic of last week on the Campus and are looking forward to a day in the woods before long. We were glad to get this week a box from Beulah Christian Church sent by Mrs. C. W. Mitchell, of Youngsville, N. C., containing 12 yds. bleaching, 5 yds. Canton flannel, 13 yds. dress goods, 7 pair stockings, 4 towels, soap, lace, elastic, pins, thread and buttons. We thank them very much, for everything was useful and needed. Send us anything, friends, that will be useful to you—it will be useful to us. Lovingly yours, Uncle Jim.

Sanford, N. C., Aug. 10, 1910.

Dear Uncle Jim:—

Here comes little Carlynn with his dime for August. I am as fat as ever. I can walk and talk now and I can hollow so loud that grandma can hear me over at her house. I like the girls so well I cried for Uncle Edd's little girl to stay with me Sunday. Well, I close with love to all. Your nephew,

Carlynn Schobey.

You are beginning to love the girls early, little man! Well, they are very nice creatures to love, I tell you.

Sanford, N. C., Aug. 4, 1910.

Dear Uncle Jim:

I will write my letter and send my dime for August. I am glad it is so near school time because I like to go to school. I will be in the fourth grade when we start to school. Well, Uncle Jim, I have one other little cousin to write with me next time. Her name is Jewel Elizabeth Way. I close with much love to you and all the cousins.

Your niece, Annie Pearl Way.

We will welcome the little girl, Annie Pearl; so bring her with you the next time without fail.

Raleigh, N. C., Aug. 9, 1910.

Dear Uncle Jim:

Enclosed please find fifty cents, our dues for July and August. Love to you and all the cousins. Your nephew and nieces, Blannie, Bettie Dwight, Noma, and Numa Franks.

Glad indeed to hear from these dear children again. I see you do not forget the Corner. Guess you have been busy these warm days.

Henderson, N. C., Aug. 1, 1910.

Dear Uncle Jim:

Again we have let a month slip by without writing. Let this go for July and we will write again for August. We have had such a treat in the way of company during July that the month slipped by before we knew it. Aunt Pattie Newman, Joseph and Dan Long came to see us the first of the month. We never enjoyed a visit more. About the middle of the month our grandma came. It is her first visit. We mean Grandma Newman, the only living grandma we have. She is at Elon now, but will visit us again on her way back.

Uncle Jim, did you ever try to fill your pocket with water? Hannah Clare tried it, but the pocket leaked. Daddy and Anut Pattie thought it very funny, Mama who had all the clothes to change saw another side to it.

Lovingly,
Charles E. Newman, Jr.
Hannah Clare Newman.

I have been told Hannah Clare that I was a very mischievous little boy, but do not know whether I tried to fill my pockets with water. Wasn't it fun? Tell mama not to mind. Grandma came over to see us while at Elon.

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Whitsett, North Carolina

Begun on page 6.

as the saloon). How many a young life has been ruined by frequenting these places. These are some of the ideal pleasures of the world, then how can they be right for us, for we have separated ourselves from the world. A fruitful life is a life with God, it is a life of love, a life of gentleness and goodness, a life of peace and joy. How much of this does the world see in us? What is wrong with us that we do not draw men to Christ? Are we half filled with some other presence that is antagonistic to His? There must be some reason why millions die every year without the gospel and why those of our own household have not faith in our religion. Let us search our lives and ask God to remove everything that is not in accordance with his holy will. Are we fond of criticising our friends? Criticising other people is a thing that results dangerously. To doubt others' motives, to blame their actions, is to lose belief in good little by little, and he who loses belief in good loses his own goodness in exactly the same measure. The gossip, the censor, the cynic, the soul that sits in judgment, are never good Christians or good men and women. Goodness and nobility cannot live in such an atmosphere.

It is a marvelous thing how a pure and innocent heart purifies all that it approaches. The most ferocious natures are soothed and tamed by innocence,

and so with human beings; there is a delicacy so pure that vicious men in its presence become almost pure; all of purity that is in them is brought out, like attaches itself to like. The pure heart becomes a center of attraction around which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart elicits in an hour all that is bad in us, a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world the light of the world to which all sparks of light gradually gathered. He stood in the presence of impurity and men became pure, so let us stand. May our influence for good keep spreading until sin is conquered and righteousness and love are supreme.

(Mrs.) W. T. Walters.

WHAT IS LEFT?

Learning from a friend that his mill had been damaged by fire, we traveled together a few hours later to the scene of the disaster. Approaching the village, my friend arose from his seat in the trolley car and, looking out of the window in the direction of the factory, said, quite distinctly and yet not for my benefit, "What is left?"

How those words have been ringing in my ears the past few days, "What is left?" My friend had in mind, I have no doubt, at least seven thoughts. Not being a mind reader, I cannot vouch for their accuracy,, yet believe them to be plausible. First, is any life endangered? second, is the building badly dilapidated? third, has the machinery been destroyed? fourth, what is the condition of the stock—the finish and otherwise? fifth, will the fire delay the orders to any great extent? sixth, how many "hands" will be idle and how long? seventh, will the insurance cover the loss?

As this fire caused damage, so sin has produced great havoc in this world. The lessons I learned were sevenfold. If sin has not made us a culprit, it has certainly left us a cripple. This body of ours is a building, and must have careful attention. The machinery and our organs, our faculties—why, no money can repair certain injuries! Our stock in trade differs according to the education, training or experience in any trade, profession or art. Certain orders have not been carried out, when we recall, "Go into all the world." Untold millions have not yet heard of the "good news." There is that insurance that has to do with the life that now is, and that which is to come. What is left? Opportunity to serve God—and in doing so we serve ourselves and our fellowmen. What is left? To begin each day with its golden privilege and a new supply of God's grace: "Give the best you have to the world, and the best will come back to you."

What is left? God's care for us! Here are seven proofs:

1. He cares for our souls. "Who redeemeth thy life from destruction. He crowneth thee with loving-kindness and tender mercies" (Psa.. 103. 4).

2. He cares for our bodies. "If God so clothe the grass of the field * * * shall He not much more clothe you, O ye of little faith?" (Matt. 6. 30).

3. He cares for our mental distress. "Letting go all your care upon him: for he careth for you" (1 Peter 5. 7).

4. He cares for our personal welfare. "The Lord God is a sun and a shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. 84. 11).

5. He cares for our feeble attempts in prayer. "We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8. 26).

6. He cares for those who have confidence in His power. "When Jesus saw their faith he said unto the sick of the palsy, 'Son, thy sins be forgiven thee,' (Mark 2: 5).

7. He cares for those who do not care for themselves. "God commendeth his love toward us in that, whil were yet sinners, Christ died for us" (Rom. 5. 8).—The Rev. Thomas J. Cross, in The Christian Work.

A WELL FOUNDED FOUNDATION.

Twenty-four Episcopalians have banded themselves together to bring about the union of Christendom.

It is an ambitious undertaking, but they are twice the number of the first apostles, and who knows but they will be able to restore the churches to the unity of the apostolic times? The Holy Spirit is as willing to work now as then.

Twelve of the twenty-four are clergymen, and half of these are bishops. The remaining twelve are laymen,—lawyers, scientists, business men, capitalists and one each from the army and navy.

These laymen are particularly useful: one of them finances the cause to the extent of $10,000.

That great body, the Federal Council of Churches, seeks only co-operation; this new Christian Unity Foundation seeks the abolition of divisive names and organizations, and the fusion of all Christians in one organization.

As there are 186 Protestant denominations in the United States alone, it has enough to do before it tackles the problem of the Greek and Roman Catholic Churches.

Indeed at the start it will confine itself to quiet studies and conferences of leaders; and the more of such studies and conferences, the nearer the day of Christian union will approach.

I am not one of those—happily growing fewer every year—that sneer at the very term, "church union," as if our ridiculously multiplied sects were of divine origin, or at least founded upon an essential characteristic of human nature. The kingdom of God requires as much union as an earthly nation,—union outward, organic, operative; and for exactly the same reasons. And this union will come as the Spirit of God is given free course in the minds of men.—C. E. World.

WANTED—500 NEW SUBSCRIBERS
By September 1st, 1910.

Our Special Offer.—That this may be easily and speedily accomplished and The Sun placed in 500 homes where it is not now going, and in order that we may be in a position to increase the size and otherwise improve the appearance of the paper, we are offering THE SUN to new subscribers for the remainder of the year 1910 for only 50 Cents.

How many friends of THE SUN will help us increase its circulation, and thus enable us to give the denomination a larger and better Church Organ?

Mrs. J. P. Avent, Jonesboro, N. C., is the guest of her parents, Rev. and Mrs. C. A. Boone, this week.

Dr. W. C. Wicker and Rev. J. W. Patton, State Masonic lecturers, were in Winston-Salem last Friday and Saturday on business connected with that fraternity.

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient; but who provides wisely that he shall not be wanting in the best property of all—friends.—Emerson.

Whatever the number of a man's friends, there will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed if he has not one too many.—Bulwer.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE PREPARED TEACHER. NO. IV.

What He Will Know.

He will master his denominational Teacher-Training Course. If his denomination has no such course, he will not let that hinder his usefulness, but will master some other course, either undenominational or denominational. Such a course will give him an acquaintance with the teacher, the pupil, the Sunday-school, and the Bible, if it be of the First Standard Grade; if it be of the Advanced Standard Grade, it will in addition acquaint him more fully with the Bible and introduce him to Missions and Church History, subjects surely which have a claim on his time and talent and which will adequately reward all patience and perseverance required for their mastery.

He will further need to know his denominational history and his peculiar Church doctrines. He will have to get these from special books, unless the editors of his Teacher-Training Course give its treatment of the Bible latitude sufficient to include these, as well they may.

He will also need to know the geography of the Bible lands and the customs and manners of Bible peoples, political, ritualistic, and private. These he must get from special works, unless the Teacher-Training Course be made flexible enough to cover them in its scope.

He will need to acquaint himself with our present day life, its affairs, its problems, its ideals, and its methods of realization. The Sunday-school teacher is no recluse; he needs to know the ancients, but he does not need to become ancient; he must study; but that is not all his duty, he must observe as well. Problems of our American life today rightfully and especially claiming his attention will be Temperance, its conquests, its conflicts, its methods, what it has yet to do; and Civic Righteousness, what I might call the elements of good citizenship, which would include a first hand understanding of the many problems of moral and social reform. These subjects he must get largely from newspapers, secular and religious, from magazines, from conversation and public addresses, from correspondence, and from special books when they can be had.

He will need to know how to save souls. Unless he can do this, his efforts are failure. Unless the Sunday-school teacher can so present the truths of the Bible that they will influence the life and conduct of his pupils and lead them to confess Christ and live Christian lives, he might just as well teach Emerson or Hawthorne or Vergil or Tacitus as the Bible. I believe that in some quarters too much attention relatively is given to the matter of decision for Christ in the ambition to have the school appear well on Decision Day. The thing can be overdone and do harm, but there is no need of this. Teachers must be tactful here and be led of the Spirit, in which case there need be no fear of undesirable consequences. On the other hand, it is equally true that those teachers who cannot lead their pupils to Christ are doing ineffective work. What they need is training in soul-winning, treating on which there are many excellent hand-books. This is a subject with whose knowledge no trained teacher can afford to dispense.

But above all the teacher will need to know Christ, and he will need to know Him as his personal Savior. No amount of Biblical lore or of teaching skill or of observational power can compensate for the lack of personal Christian experience on the part of the teacher. No teacher should be tolerated whose religious experience is defective. It is a sacred business, this of teaching in the Sunday-school, and it should be entrusted only to the true and tried friends of the cause of Christ.

A FINE ARTICLE.

We call attention to the fine article sent at the request of the Alabama S. S. Convention by Miss Nellie Floyd and printed in this department this week. We wish more such articles were sent us. Be sure to read it, every word.

C. E. TOPIC FOR AUG. 21—A FEW SUGGESTIONS.

The Rugged Upward Path, 2 Tim. 2: 1-13.

The Scripture. Read the Scripture responsively. Have the comment given by the chairman of the Lookout Committee.

The Leader. The leader should be one whose integrity as a Christian all respect, and one who will do his duty. He should speak of the peace of mind that comes as the surest reward to him who does the right and proper thing in the face of the instance from sacred history(as Joseph in Egypt) and in profane history (as Washington and the cherry tree) to illustrate this point.

Written Work. An essay or two of a few minutes each on such themes as these: Burden-Bearing, How the Cross Helps, Lee's Saying that Duty is the Sublimest Word in Our Language, Christ as a Burden-Bearer.

Question Spurs. To come in as voluntary participation.

What is duty?

How do we know our duty?

What praise does doing your duty deserve?

Can we do more than our duty?

How can we be sure of doing our duty?

How does Christ help us?

Duty-doing under adverse circumstances? (To several.)

Paul as a doer. Moses? Samuel David? Abraham? Gladstone? McKinley? Roosevelt? Lee? Jackson, Stonewall? Esther? Ruth? Naomi?

Any other sacred or profane person you desire?

Scripture References. To come in under voluntary participation, with a word of comment.

His word was in my heart, Jer. 20:9.
The Lord hath spoken, Amos 3:8.
How I am straitened, Luke 12: 50.
I must work His works, John 9:4.
We cannot but speak. Acts 4: 20.
Pressed in the spirit, Acts 18:5.
Bound in the spirit, Acts 20: 22.
Necessity is laid on me, 1 Cor. 9:16.
Always pray, faint not, Luke 18:1.
Humility is needed, John 13:14.
Obey God, Acts 5:29.
Be charitable, Acts 20:35.
Bear the infirmities of the weak, Rom. 15:1.
Give earnest heed, Heb. 2:1.
We ought to lay down our lives 1 Jno. 3:16.
Love one another, 1 John 4:16.
11:28-30.

For Next Week—The Gospel in Asia.

Aug. 22, Asia's first call, Acts 16:9-14.

Aug. 23, First experiences, Acts 16: 22-24.

Aug. 24, Honest Asiatics, Acts 17: 10-12.

Aug. 25, Gospel and philosophy, Acts 17: 22-32; 1 Cor. 2:1-5.

Aug. 26, Asia's great need, Acts 19:1-7.

Aug. 28, Topic—The progress of Christ's Kingdom this year in Asia. Matt. 13:31-33.

Suggested Program.

1. Song service.
2. Prayer service
3. Scripture and comment.
4. Leader's remarks.
5 Special music.
6. Pastor's prayer.
7. Written work.
8. Voluntary participation including answers to Question Spurs and Scripture References with comment, stanzas of appropriate song.
9. Prayer.
10. Pastor's remarks.
11 Song. Offering. Mizpah.

THE WORLD-WIDE SCOPE OF THE SUNDAY SCHOOL MOVEMENT

By Miss Winnie Floyd.

When we consider the subject. "The World-wide Scope of the Sunday-school Movement," it carries us back to Old Testament times when the Sunday School really originated, when provision was made in the Mosaic law for the teaching of the Scriptures to the people. The method of instruction was not just as now, but the purpose was the same.

Then the teaching was in the home and the public assembly and later synagogues were built and Bible schools conducted in them, in Jerusalem and other Jewish cities. The teachers of the schools were called Rabbis and there were more than 400 of these Rabinnical schools at Jerusalem alone at the beginning of the Christian era.

The one glimpse of the boyhood of Jesus, which the New Testament gives, reveals him at the age of twelve as thoroughly acquainted with the Scriptures, and other boys as well were taught in the Rabinnical schools. The early Christians adopted this method of teaching the Scriptures, using Christ as the founder of Christianity, teaching the Scriptures in the light of Christ's gospel, and urging their hearers to become Christians. There is a suggestion in this fact to the teachers of modern times who have non-Christians under their teaching.

Although the Sunday-school was a great power among the Jews, its modern development came with many other great and wondrous blessings in the 19th century. As many know, the modern Sunday-school was organizez by Robert Raikes, July, 1780, in the town of Gloucester, England, for the purpose of teaching poor children to read, and to instruct them in morals and manners. It was not under the control of any religious body, but was simply the effort of Raikes and a few friends to help the poor and neglected children of their town.

Although John Knox had organized Sunday-schools in Scotland as early as 1560 and similar schools had been in existence in the seventeenth, and the beginning of the eighteenth century in the United States, Ireland, Wales and England, yet it had not until now caught fire in the public mind. One writer says the Raikes movement traveled with the rapidity of lightning throughout the world.

The Archbishop of Canterbury grew so alarmed at what he feared would weaken the established church that he called a council of the bishops of the Anglican church to suppress the movement.

But the Sunday-school was a divine establishment and human opposition strengthened rather than weakened it. The movement is now world-wide. Nothing less than the capture of the world is the present aim and purpose of the Sunday-school.

That capture is fast becoming fact. What would Raikes say could he take an airship journey to a few of the quarter-million groups of Sunday-school members who gather from week to week, in magnificent buildings erected solely for their use; in Korean huts and Japanese houses, in Indian court yards and on the sunny outer side of unwarmed and unlighted Chinese mud-hovels, beneath banyan trees and in snowy igloos; amid sacred scenes of Palestine and in islands which in the days of his flesh were wholly cannibal? He did not realize the greatness of the work, when he, with four hired body assistants made the modest beginning on that July day, one hundred and thirty years ago.

At the last session of the World's Sunday-school Convention, which was held in Washington, D. C., in May last more was done for the spread of the Sunday School movement than ever before. The theme of the convention was: "The Sunday School and the great Commission." Missionaries were there from all countries bearing their testimonies to the place of the Sunday School, as the form of work above all others would win and hold the non-Christian world for Christ.

In the convention hall where the main gatherings of this great body of Sunday School workers were held, back of the platform covering almost the entire end wall of the auditorium was stretched a large map of the world. In the centre between the two hemispheres, were the words: "The field is the world, the good seed are the children of the kingdom," and on the left and right hand side of the map, "Go ye into all the world and preach the gospel to every creature." "And they went forth and preached every where, the Lord working with them." The World's Sunday School Convention meets once every three years; at its last session $60,000 were pledged for the Sunday-school world evangelization, or $20,000 a year, for the three years until the convention meets in Geneva, Switzerland, in 1913. Think of a World's Sunday School Convention holding simultaneous sessions in a single day in a consecutive chain of cities, towns and villages belting the entier globe in every direction of the compass, and in more than two hundred different tongues. That is what occurred on World's Sunday-school Day, May 22, 1910. What a concert of prayer, worship and praise must have ascended to the Throne from God's footstool, hour after hour, as His world swung round the sun, and the children of his world sought the light of the Sun of Righteousness.

The "World's Sunday School Inventory" given by Mr. Cork at the Convention, presents these statistics: Sunday-schools have been found and reported upon in 126 of the 192 countries and island groups of the world; but in the remaining 66 the secretaries have not been able to find a single Sunday-school. There is a gain of almost three million in Sunday-school enrollment since the report at Rome in 1907, making the World's total Sunday-school membership nearly 28 million. The average Sunday-school the world around numbers 97 members, and there is one Sunday-school to every 5,683 persons in the world. The motto of the Sunday-school world is "onward and upward," and where there is an increase of nearly three million added to its ranks in the last three years by the earnest endeavor and prayerful service of the faithful army of workers, there will doubtless be twice three million members added in the next three years to the 28 million already in line. Think of this vast army enlisted in the service of the King, armed with the best modern methods and equipments! The result is inevitable; victory is sure to come! From down through the dark ages we see gleaming a white radiance, as a steady flame of pure white light—shining high

up in the air between the map of the two great hemispheres of the world—the cross of Christ in living fire! Then let us as grown folks and as children take up the marching hymn of victory as 20th century crusaders, and lead the final conquest of the world for Christ. Only by the Sunday-school can we do this, and suffer the little children to come unto him. When we have done that, and have obeyed him, and the children of the world are won, then the world is won, and the fight is over.

*Read by Miss Winnie Floyd before the Ala. S. S. Convention, New Hope Christian Church, July, 30, 1910. Published by request of the Convention.

DIED.

Mrs. Dora Rosenberger departed this life May 27, 1910, at her home near Broadway, Va. She leaves a husband, three children, and a large circle of friends and acquaintances, to mourn their loss.

She had a sweet disposition and was loved and respected by all who knew her. She was a consistent member of the ChristianChurch at Linville.

'Tis hard to break the tender cord
When love has bound the heart,
'Tis hard, so hard to speak the words,
"We must forever part."

Resolutions of Respect.

Whereas it has pleased God in his infinite wisdom to call our worthy sister, Mrs. Ollie Dora Rosenberger from labor here on earth, to rest in that celestial city, be it resolved:

1. That we acknowledge the wisdom and goodness of God and bow in humble submission to his will.

2. That in the death of Sister Rosenberger the church has lost one of its most faithful members and the home a loving wife and mother.

3. That our sincere and heart-felt sympathy is hereby extended to the husband and to the motherless children and we pray God's richest blessings upon them.

4. That these resolutions be placed upon the minutes of the quarterly conference and that a copy be sent to the Harrisonburg paper and a copy to The Christian Sun, and also that a copy be sent to the family.

Ora Scott.
Mrs. B. F. Barrix.
Ollie Maphis.
Committee on Resolutions.

Miss Linda Barnes is still sick at Virgilina, Va., but is reported as somewhat improved.

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THE SAME NATURE REMAINS.

Some very sincere Christians have come to believe that they have been entirely ridden of their old nature. They say that there was a particular time when the Holy Spirit at once took from them all of the corrupt nature that they once had. These brethren and sisters feel sure that the Bible gives promise to believers of such a removal of one's nature. They are mistaken. The Bible does say that believers are cleansed from sin; but this is not the same as saying that one's old nature is taken away. The two things are widely apart. The atonement of Christ guarantees the purging of all sin from the believer, even from all true believers; but nowhere in the Bible is it said that the believer's old nature is purged from words from the late D. L. Moody: "It is a great mistake to believe that the gift of the new birth does away with the old nature. I well remember how I thought that when I was converted the struggle was over, and how, resting on my oars, I should be carried through life with no more effort on my part. But I soon learned my error. I saw that life was one long voyage against the under current of my old nature. I believe that it is all wrong to teach that man's old nature is ever dead, or that a state of sinless perfection is attainable on earth. Paul's words, 'Reckon ye . . to be dead indeed unto sin,' are often quoted to teach this doctrine. But, to me, it is sufficient proof that Paul knew that the old nature was not dead, by using the word 'reckon.' That which is truly dead, falls out of "reckoning." A clear view of the question may be seen if we remember that the Bible idea of death is separation. It never means extinction. When Paul used the phrase "Dead unto sin" he meant that the believer is separated from the law and penalty of sin. He is no longer under legal condemnation, because he is separated from it. He is in union with Christ, and thus with the law of life; at the same time, he is separated from the law of sin, which is the law of death. But the same nature remains, and for this reason the believer still needs an Advocate with the Father, even Christ, who is also High Priest, and His blood atones for the Christian's sins. C. H. Wetherbe.

LOVE IN THE HOUSEHOLD.

Love is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horse power. It never ceases, it never slacks; it can move the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a a paradise within, which will dispense with a paradise without. But, though the wisest men of all ages have labored to publish this force, and every human heart is sooner or later, more or less made to feel it, yet how little is actually applied to social ends! True, it is the power of all successful machinery; but as in physics we have made the elements do only a little drudgery for us—steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills—as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied as yet. —Henry D. Thoreau.

There is a perennial nobleness and even sacredness in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him

who actually and earnestly works; in idleness alone is there perpetual despair.—Thomas Carlyle.

There are many kinds of love, as many kinds of light,
And every kind of love makes a glory in the night.
There is love that stirs the heart, and love that gives it rest;
But the love that leads life upward is the noblest and the best.—Henry Van Dyke.

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STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

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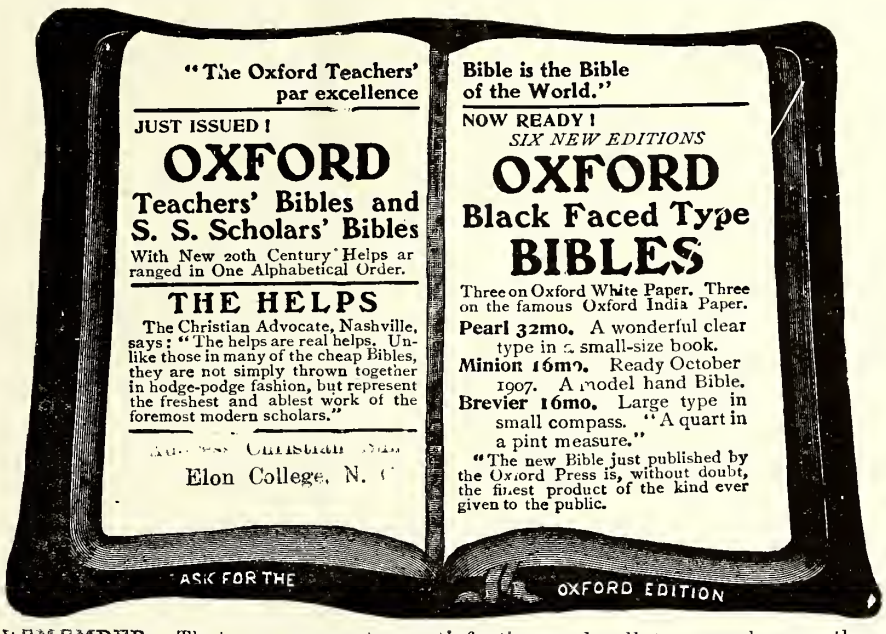
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